A LOOKING GLASSE FOR Matried Folkes.

Wherein they may plainly ſee their *deformities; and alſo how to behaue* themſelues one to another, and *both of them towards God.*

Set forth Dialogue-wiſe for the more *taſtable and plainneſſe ſake,*
By R. S.

PROVERBS 11. 29.

He that troubleth his owne houſe, ſhall inherite the winde, and the foole ſhall be ſeruant to him that lendeth.

PROVERBS 12. 4.

A vertuous woman is the crowne of her husband: but ſhe that maketh him aſhamed, is as corruption to his bones.

LONDON,
Printed for *Henry Bell,* and are to be ſold at his ſhop without Biſhops-gate. 1619.

THE AVTHOR to the gentle Reader.

COurteous Reader, the ſpeciall cauſe inducing me to take in hand this worke, and to bring my candle lighted into the glorious Sunſhine of this age, and to publiſh the ſame to the view of this famous common-wealth, was, that I haue ſeen and heard, with griefe of heart, in many places whither I haue come, wicked and vnquiet liuing between man and wife: the which cauſed me many a time to conſult with my ſelfe, how I might be a meanes to reforme the ſame. I conſidered and thought

with my ſelfe, that many wanted means to be reconciled one to another, and that there was no book extant of this ſubiect in Engliſh; and that for want of means many haue liued ignorantly, and ſo of neceſſity wickedly and diſcontentedly together, to the diſhonor of God, the offence and euill example of others, the loſſe of their credits, the waſting of their goods, the corrupting of their children and ſeruants; and finally, to the conſuming of their owne bodies; yea, many to the deſtroying of their ſoules for euermore. The conſideration of theſe things moued me not to delay, but ſpeedily to ſeeke out a remedy for them. And I pray God grant, that euery one that is infected with the aforeſaid diſeaſe, when as this book ſhal come to their hands, may apply it effectually vnto themſelues, that

ſo

ſo they may expell the poiſoned malice of their cankered hearts. And all theſe patients I would haue to marke, that the more they giue way vnto their nature, or rather vnnaturall affections, the more they ſhal be tainted with the horrible vices whereto they are addicted. And againe, the more they are infected with them, the more venimous poiſon their children ſhal draw from them, not only whiles they are in their mothers womb, but alſo much more afterwards by their euill examples. And howſoeuer it is little regarded that children can be infected with the parents diſpoſition while they are in the womb: yet daily experience doth ſhew, that as they are formed and proportioned in body much like vnto their parẽts, ſo likewiſe in their nature and affections. Now therefore though

thou haſt ſmal regard of thy ſelfe, yet for thy childrens ſake, which are the fruit of thy body, take heed, obſerue and practiſe good counſell herein contained; which if thou doſt, I make no doubt, but thou ſhalt be a meanes to ſaue both thy ſelf & many others. And moreouer, pondering theſe things deeply with my ſelf, as I ſaid, I called vnto remembrãce a Dialogue betweene two women to this effect, written in Latin by the reuerend learned man *Eraſmus*; and thinking it was not in Engliſh, I thought to publiſh the ſame in our mother-tongue for the benefit of my country-men: but after conſidering further, that that only concerned women, yea, and that they might attaine to al that which he counſelleth there, & yet be damned; I haue added thereunto the ſubſtance of faith & repentance,

tance, with diuers other particular points and examples, though briefly; which being practiſed, are ſufficient to life eternall. And moreouer, leſt men by reading the former part of this booke, which teacheth the duty of wiues, ſhould domineer too much ouer them, I haue ſhewed them alſo in the latter part thereof, the duties which they owe to their wiues, drawne from plaine prooſes, reaſons, & arguments of holy Scripture; ſo that they may both learn how to behaue themſelues each to other, & both of them to God, as they ought. And now if thou ſhalt reape profit from thence, as I hope thou ſhalt, except the fault be in thy ſelfe, giue glory to God, and counſell to thy neighbours, as time & opportunity is offered: and in ſo doing, I doubt not but God will giue a bleſſing vnto thee

and

and thy directions ; and by this means thou ſhalt be an inſtrument of a publike and continuall good, not only in making good parents, but they by thy means alſo ſhall make good children, & good ſeruants: and this by Gods bleſſing ſhall ſucceſſiuely go on frō age to age, euen to the end of the world: and ſo by this means good parents which are ſcarce, ſhall be multiplied to the increaſe of Gods Church, & the flouriſhing eſtate of the Commonwealth. And further know this, that good parents are ſpeciall inſtruments to make godly children & good ſeruants; and godly children and good ſeruants wil make religious men and women ; and religious men and women doe make a flouriſhing Church, and famous Commonweale, ſet forth Gods glory, and eſtabliſh the Princes kingdome.

There

Therefore I pray thee conſider, and lay it vnto heart, what a common and continuall good this peace-making is betweene married couples. Therefore by this premiſed, euery one may eaſily ſee how neceſſary, comfortable, and commodious this little book may be through Gods bleſſing, to all ſorts of men (high and low, rich and poore, religious & prophane) that ſome may teach, & ſome may learn, & al reap profit one by another. And now gentle Reader, if thou find any ſlips herein, as haply thou maiſt, I pray thee couer them with thy courteſie. Accept of my good will, and receiue that with thankfulnes to God which may be profitable to thy ſelfe; & if I ſhall heare that it ſhall be courteouſly receiued, & carefully practiſed, it ſhal be a means through Gods fauour, to ſtirre me vp to attempt a greater

greater worke, that ſhall be more profitable both for the Church of Chriſt, and my deare country, for the wealth of both which I only deſire to liue, and to haue maintenance to manifeſt my loue and duty which I owe vnto them.

But becauſe I will not be tedious in the preface, I wil conclude, leſt I weary thee before thou come to the Conference. Only this I deſire of thee, that thou wilt not only begin to reade the book, but reade it to the end. And howſoeuer ſome things may ſeem vnſauorie vnto thee at the firſt: yet I feare not but in fine thou ſhalt finde it profitable & comfortable. And thus I commit thee and all thy good exerciſes to the bleſſing of the Almighty.

Studious of thine as of mine owne quiet and profit,

ROBERT SNAWSELL.

A LOOKING GLASSE FOR MARRIED FOLKES:

OR

A profitable Conference, betweene foure women and one man, touching their behauiours toward God and their husbands, and *what they ought to be: and alſo the duty of husbands toward their Wiues.*

The foure Womens names are

Abigail, the fathers ioy.
Eulalie, wel-ſpoken.
Xantip, a ſcold.
Margery, a proud malapert.
Ben-ezar, an helper.

Eulaly.

GOod Morrow (neighbor Xantip) how doe you to day? did you ſee my goſſip Margery?

Xant. No, I ſaw her not

not to day: but me thinks you are fairer then ordinary.

Eul. What, do you begin to frump me?

Xan. No truly, you seeme to me to be very smug.

Eul. Peraduenture my new gown sets a glosse on my face.

Xan. I promise you, you say true indeed, I haue not seene a goodlier a great while: I take it to be made of English woll.

Eul. The woll indeed is from England, but it was died in Venice.

Xan. Truely it is a most gallant gowne, the softnesse of it passeth silke: and what a fine purple colour is it of?

Eul. It is true, I like it well indeed: but loke, who comes yonder?

Xan. It is Margery, whom you asked for. Oh huge, how braue is shee? you haue onely a new gowne, but she is new from top to toe.

Abi. And yet, I feare me, her soule is as old as Adam; and as filthy as the Serpent.

Xan. Where were you that wee saw

ſawe you not before now?

Abi. Little had you thought that I had bene ſo neare you, till you ſaw me.

Xan. No, for if I had, I would not haue ſworne ſo, as I did.

Abi. Alas I heard thee with griefe, and thought to haue told thee of it at time conuenient: but were you not afraid leaſt God ſhould ſee you, and heare you ſweare ſo horribly.

Xan. I know well, that God ſeeth all things, but he is mercifull.

Abi. And as he is mercifull, ſo alſo is he iuſt.

Xan. Welcome (Margery) welcome.

Mar. God a mercy good Xantip; how doſt thou?

Xan. Better to ſee you ſo freſh and well liking; me thinkes you are too-too braue, your gowne is moſt ſtately made, your neckerchiefe is of the fineſt cambrick, your ſtomacher is moſt gallantly wrought, and euery thing about you is ſo in print, that it doth me good to looke vpon you.

Mar.

Mar. Woman, I may ſpeake it amongſt vs here, I will haue it ſo.

Xan. And the more is my griefe, that I cannot haue it ſo too.

Abi. I pray you neighbours talke no more of thoſe things; why ſhould we buſie our minds ſo much about this outward apparell, which onely ſets out the body, and many times makes vs forget both God and our ſelues? Therefore I pray you (good neighbours) let vs regard this outward decking leſſe, and the inward adorning of our ſelues more.

Mar. What ſhall we haue of you? a Puritane?

Abi. I pray you Margery, vſe no more ſuch ſcoffing ſpéeches.

Mar. And I pray you Abigail tell me, doe you not thinke better of your ſelfe, then of any of vs?

Abi. If you aske me to be bettered by my ſpéech, I will tell you what I thinke of my ſelfe.

Eul. Truly I do, Abigail.

Abi. I thinke in my conſcience, that I am a poore, ſinfull, & miſerable woman

woman, in my selfe not worthy to liue vpon the earth; onely in and by Christ Iesus, I hope to be made eternally happy.

Eul. What, are you poore and miserable? haue you not riches and the world at will? and haue you not a louing husband which makes much of you?

Abi. Alacke Eulaly, thou art an honest ciuill woman, I must néeds say, but yet thou speakest very carnally. What is all my riches, if I had thousand times more then I haue, if that I be not rich in Christ Iesus? and what though I could rule the whole world, which way I would, if I haue not peace of conscience? and what if I haue a louing husband, if I haue not a good husband?

Eul. Are you not rich in Christ? haue you not peace of conscience? and haue you not also a louing and good husband?

Abi. Because you protested, that you asked me to be bettered by me, I will make my case knowne vnto you

in your eare. It is many times thus with me; when I thinke vpon my riches, and the aboundance of wealth, which God hath bestowed vpon my husband and me; then Sathan suggesteth euill motions in my heart and my corrupt affections breake forth in my life, so that often I thinke better of my selfe then I ought; and that I may neglect to worke with my hands, and that I may haue this and that fashion of apparell, because others of my calling haue the same: and that I may eate this dainty thing or that; and that I may either sit vp idly in the night, or lye longer then ordinary in the morning. And on the other side, while I thus pride my selfe in my apparel, and walk idly out of my calling, and pamper this sinfull carcase with delicious fare, I haue not respect vnto some of my poore members, nay vnto Christs members, as I ought. I speak this to my shame, that selfe loue is so much in me, which quenches the spirit of God, and depriues me many times of his fauour, and the excellent graces

of

of his ſpirit, and then my conſcience is troubled and diſquieted; and then it is ſuch a griefe vnto mee that I haue not a good husband, howſoeuer I confeſſe indéed I haue a louing husband.

Eul. What meane you by a good husband?

Abi. By a good husband I meane a religious husband, which ſhould be my partner, and helper, not onely in bodily and worldly things, but eſpecially in ſpiritual and heauenly, that we might draw Chriſts yoke equally together: that ſo in and through Chriſt we might be glorified together. I tell you neighbour, you wil hardly beléeue, what a comfort it would be vnto me, if hee would tender my ſoule as hee doth my body, nay if he would tender his owne ſoule. Indéed he will not be againſt any good thing I doe, I thanke God for it; but here is my griefe, that he will not be partner of the good with me, which is the cauſe when I am ſicke or afflicted in conſcience, (as many times I am humbled for my ſinnes, I bleſſe GOD

for it) then, I say, he cannot minister spirituall comfort to me. Onely this he will say, how dost thou wife? or God help thée: which I take kindly: but alasse it is farre from that, which the Apostle exhorts men vnto; namely, that they should dwell with their wives, as men of knowledge; that is, if the woman be ignorant as the most are, he should instruct and informe her in the waies of the Lord; if she heare any thing preached, or at publike disputations, whereof she stands in doubt, she should aske her husbands iudgement at home, and he should be able to resolue her; hee should bee able through God to comfort her in affliction, and to reioyce with her in prosperity: I doe not meane any outward or fleshly ioy, so much as that which is spirituall and heauenly.

Mar. What is that, which you two are whispering together of so long? I doe not thinke but it was about some religious matters, for Abigail loues to talke of nothing else; and me thought I heard now and then

then a ſound of ſome holy wordes. My huſband is much like vnto her, they would haue bene very well matched together.

Abi. Me thinkes young women ſhould not flout at any, much leſſe at their huſbands or elders.

Eul. I pray you goſſip tell vs, what is the practiſe of your huſband, I haue heard great commendations of him.

Mar. I warrant you he will not miſſe a Sermon, yea many times hee will haue me with him againſt my will, when I had rather be walking abroad in the fields, or elſe ſit and talk with ſome of my neighbours: but ſometimes I meet with him; for I am ſo long time a dreſſing of me, that he is glad to goe alone, or elſe he ſhould loſe the beſt part of the Sermon. And when he comes home, he will pray, and make ſuch a long repetition of that which was preached, and then ſuch a ſeuerall examination of euery one concerning the poynts deliuered, that my heart grudges many times againſt him; and if it were

not more for shame of the world, then for feare of him, I would tell him on both sides, that he troubles both himselfe and vs more then he néeds. But sometimes I get me out, as soone as euer wee come in, & other sometimes I lay the fault vpon my memory, when he doth aske me, when I could, if I would, tell him; and then afterwards he goes to prayer againe, and euery morning he will besure to haue vs together at prayer; so after supper there must a chapter be read at the least; and euery one must tell some thing, either what the meaning of such a verse is, or at least repeate some verse ouer that was read: and then he goes to prayer againe, and is so long commonly, that he makes me so weary w knéeling, that somtimes I am forced to sit, and sometimes to leane and knéele againe, and sometimes I am almost a sleep; so that he makes me wish many wishes, that I will not vtter.

Abi. You haue vttered too much of your owne euill disposition; truly I maruell that you, and such as you are, doe

doe not feare leſt the ground ſhould open her mouth and ſwallow you vp, or the houſe fall vpon your heads, or the Diuell to fetch you quicke to hell, for this intollerable prophaneneſſe, contempt and abhominable wickedneſſe; that it will not onely ſuffice you to abuſe your Chriſtian huſband, but God alſo and his worſhip, in ſuch a horrible maner. I dare aſſure thée, it doth grieue me at the heart; and if it were not that I receiued ſome ſtrength and comfort by the holy practiſe of your huſband, I think I ſhould haue fallen into a ſwound. Oh how doth it gréeue me that ſuch a good man is troubled with ſuch a bad wife. But ſéeing nothing comes to paſſe without Gods prouidence, I hope it is onely to exerciſe his patience, & that he being croſſt here with thée for a time, might liue without thée in glory for euer.

Eul. Why, but me thinkes you are very earneſt, and no leſſe preciſe. It would be irkſome to any I thinke, neuer to haue any pleſure, but to be euer exerciſed, as ſhe ſaid her huſband was.

Abi. I tell thée my deare Eulaly, that it is the pleasantest and heauenliest life in the world, the which doth solace the soule, and reioyce the heart of a Christian vnspeakeably, and there is no life of God in them, which leade not this life.

Eul. Why, but do you thinke none shall be saued but those that doe such things?

Abi. Verily I thinke, that whosoeuer it is, that is ignorant of God and his will, and without faith, cannot be saued. And againe, whosoeuer it is, that knowes the will of God, and wil obstinatly either contemne the practise of it in others, or neglect it in thēselues is in the state of damnation.

Xan. Shee is euer of the mind of Maister H.

Abi. I know, that it is not onely our mind, but the mind of the holy Ghost, and of all Christians that are caled to the knowledge of Gods grace, and I wish in heart, that it were your mind, and if it pleased God, the mind of the whole world. For if they did know

know certainely, that all those that are ignorant of God, or contemptuously will scoffe at the practise of holy duties in others, or neglect it in themselues, are in the state of damnation, they would sone change their minds, and say, We fooles haue béene deceiued; and so no doubt, many of negleeters will become practitioners, and in stead of contemners of Gods people, and their practise, would become frequenters and louers of their heauenly societie.

Eul. I promise you, you say very well, I thinke there be but few women can say so much.

Marg. Nay, will you beleeue me, I thinke in my conscience, there are not many men in our towne can say so much. I wonder how you haue thus growne in knowledge within these few yeares.

Eul. I promise you, the more that I consider of her words, the more I maruell.

Xant. I will lay my life, that our Sir Iohn, nor Sir William of B. cannot

not say so much without booke ; it is pitty that you were not coupled to a Preacher.

Abig. The greater is their ignorance, and the more shall be my punishment, if my practise be not according to my knowledge; and therefore my hearts desire and prayer to God is, that as he doth increase in me knowledge, so he would giue me humilitie, and power, to obey that which I know.

Eul. Indéed you say true. For I remember our Saviour Christ saith, That he which knoweth his Masters will, and doth it not, shall be beaten with many stripes.

Abig. O neighbour Eulalie, if you would but practise that which you know, I should loue you better then euer I did: for then I hope you would be a Christian indéed.

Eul. Why, what will you make of me? haue you knowne me thus long, and yet do you thinke that I am not a Christian?

Abig. It is not such an easie matter

ter to be a Christian. But be not offended with me, I will tell you what I thinke.

Eul. What thinke you, I pray you tell me?

Abig. I thinke you be an honest ciuill woman, and a Christian in name, but not in nature and in dæd.

Eul. Why, I was baptized, and goe to Church, and I doe not mock at the Preachers and professors, as some doe; I am neither whore nor thiefe; I pay euery one their owne; I cannot abide to sweare, &c. I hope you cannot accuse me of deceiuing any, nor of lying: what manner of people will you make Christians?

Abig. Alas Eulalie, alas, I perceiue you would be counted a Christian, and that hitherto you haue thought your selfe to be one. I must néeds tell you truely, that you haue scarce set one foote in Christianity: for all which you haue said, you may doe, and yet be damned.

Xant. Héere is a sharpe sentence.

Eul. I pray you tell me the right way,

way, that so I may walke in the direct path which leadeth vnto Christ; that so I might become one with him, and an heire of his kingdome.

Abig. With all my heart. The first step is Repentance and faith in Christ Iesus.

Eul. What is Repentance?

Abig. The Diuines doe define it in two words, mortification, and viuification, that is, a dying to sinne, and liuing to righteousnesse.

Eul. And by what meanes must this be wrought in vs.

Abig. By the powerfull preaching of the Word of God, which breaketh and softeneth the hard and stony heart, humbleth the soule, and woundeth the conscience for sinne which it hath committed against the God of heauen, and causeth it vnfeignedly to desire peace and reconciliation with him in his Sonne Christ; with a detestation of all the sins which he hath committed, and a resolution to leade the rest of his life holy and vnblameably, as in the sight of God.

Eul.

Eul. What is Faith?

Ab. It is the worke of the Spirit of God in vs, which doth assure vs of the free pardon of our sinnes, and of the loue and fauour of God in Christ Iesus, with all the benefits that come with him; as it is written: It is the Spirit of God that beareth witnesse vnto our spirits, that we are the sons of God: and so it is that spirit which causeth vs to apprehend and apply the mercies of God in Christ, and our selues, to the obedience of his word.

Eul. I pray God that we may so doe.

Abig. If you haue an vnfeigned desire (as you seemed to me to haue) God hath promised to giue you power, if you will giue your endeuour therewithall: and so I commit you to his grace.

Xant. Yea, but Gossip, I pray you tell mée, who gaue you this new gowne.

Eul. Your minde is more set vpon my gowne, then vpon those heauenly matters which Abigail spoke of.

Marg.

Marg. I will lay twenty shillings, that Abigail hath almost made her a Puritane.

Eul. You thinke you may now talke your pleasure; when shee was heere, you had not a word: she tooke you downe I trow.

Xant. I hope if you haue a new gowne, we may without offence speak of it.

Eul. Shall I tell you how it is with me?

Marg. Yea,

Eul. Truly Abigails words were so gracious, that I could willingly haue heard her, though she should haue sate with vs all this day; her words are so sauoury to my soule, that me thinkes we should not put them out of our remembrance with these outward things.

Xant. Well Margery, if she will not tell mée who gaue her her new gowne, doe you tell me what cost your neck-kerchiefe a yard.

Eul. I think your mind runs thus vpon these outward things, when you

you are at prayer and at Sermons.

Xant. It is good to speak the truth; it doth so indéed.

Eul. That ought not to be by no meanes: for thereby you much dishonor God, and hinder your selfe, that the word cannot profit you.

Xant. Yea, but will you tell me, who gaue you your growne?

Eul. Why, who, I pray you, should giue honest wiues any such things but their husbands?

Xant. And I pray you Margery, who gaue you yours?

Marg. My husband also.

Xant. O happy women that happen on such husbands! For my part, I would I had béene married to a toad-stoole, when I married with my Ben-ezer.

Eul. O fie woman, what a wish is that? if Abigail had béne héere, you would haue vext her to the heart; and I tell you truely, that you grieue me not a little. For I remember well, what she said, and I hope shall doe, whiles I liue; namely, that we which pro-

profesſe our ſelues to be Chriſtians, ſhould adorne the Goſpell of Chriſt by our holy conuerſation. And again, ſhe ſaid, that the Apoſtle exhorts, that our words ſhould be gracious and poudred, that they might miniſter grace to the hearers.

Xant. Yea, you are happy, you haue no cauſe to ſpeake or complaine, that haue all things you ſtand in néd of.

Eul. I thanke God we two doe agrée, and I am ſorry that you two cannot, but that euery foote you are falling out.

Xant. I thinke I ſhall neuer fall in with ſuch a fellow: you ſée how raggedly he lets me goe: I would I were dead, if I be not aſhamed many times to go out a doore, when I ſée how finely other women are dreſſed, that are married to farre poorer husbands then mine is.

Eul. Well Xantip, well, I pray thée be contented; and if thou loueſt me; nay, if thou loueſt God or thy ſelfe, marke well what our good neighbour

bour Abigail hath ſaid out of the Apoſtle Paul, that the woman ought to be in ſubiection to her huſband. And againe, the ornament of a woman lies not in gay apparrell, or in any ſetting out of her ſelfe to ſight, as S. Peter teacheth: for I remember that I heard a while a goe at a Sermon, that the ornament of a woman conſiſted in chaſt and honeſt conditions; and that the ornament of the mindes or ſoules of godly women, was loue, meeknesſe, faith, and patience, &c. And further, that it is the guiſe of drabs and harlots to prancke and pricke vp themſelues to inueigle mens affections. Now then as for vs, that would be counted honeſt and religious matrons, wee are neat enough, if wee be cleanely, and can pleaſe our huſbands.

Xant. Yea, but this good man of mine is ſuch a niggard, y he wilnot allow me wherewithall I may go handſome, but prodigally he ſpends my portion, which, though I ſay it, was no little one.

Marg. If I were as thou art, I would haue better things, or else the house should be too hot for him. My husband would not willingly let me haue such and such a thing, but I trow he shall neuer goe to prayer quietly, nor haue a chéerefull looke till I haue it.

Xant. Yea, but my husband doth not only kéepe me without such trim attire as you haue, but he will not let me haue that which is necessary, but spend that we haue in tipling and swilling, at dice, and cards, and amongst whores and harlots.

Eul. Good words, good words: I thinke you surmise, and say more then is true.

Xant. It is too true which I say; and moreouer when he comes home well whitled in drinke at mid-night, after he hath béene a long while waited for, he snorts like a swine when he is laied: and sir-reuerence casts vp his drunken gorge in the bed, to say no more.

Eul. O Xantip, you make my heart ake

ake to heare you. Therefore marke this, that when you doe thus disgrace your husband, you shame your selfe.

Xant. I would I were dead, if I had not rather sleepe with a sow, then lye by his side.

Marg. But doe you rattle him vp at his comming home?

Xant. Yes, I handle him as he deserues, I make him know that I haue a tongue in my head.

Marg. And what saith he againe?

Xant. At the first he is as loud as I, thinking to beare me downe with great words.

Marg. But do you neuer fall from scolding to scuffling?

Xant. Once we were fallen out so farre, that a little more would haue made vs fight out-right. He got vp a great cudgell, and shaked it at me, threatning me with thundering speeches.

Eul. O lamentable liuing betwéen man and wife!

Marg. Wast thou not afraid then Xantip?

Xant. Afraid? no: on the other side, I toke vp the treuit; and if he had but touched me with a finger, hée should well haue sæne and felt, that I would haue laid about me lustily with both my hands.

Marg. I promise you, I commend you for your manly courage; you had got a new kind of target, when you had the treuit, you did but lacke your distaffe in stead of a iauelin.

Xant. I would haue made him haue knowne, that he had met and medled with his match.

Eul. O neighbour, this should not be so.

Xant. What tell you me of it? if he will not vse me as his wife, I will not entreate him as my husband.

Eul. But Paul, as I said before, teacheth, that wiues should be in subiection to their husbands with all reuerence, and not to be check-mates with them: and Peter sets downe Sarah for an example to women, who called her husband Lord.

Marg. Wée haue heard of these things

things before as well as you: but the same Paul I trow teacheth, that husbands should loue their wiues, as Christ did his Church.

Xant. Well let him first do his dutie, and then I will doe mine.

Eul. But yet when the case stands thus, I thinke it is the wiues part to yéeld first to her husband.

Xant. Husband, quoth she, marrie in good time; if he be a husband that makes no more account of me, then of his kitchin girle.

Marg. But in kindnesse Xantip tel me: did he, when you stood so stoutly to him, leaue off to threaten you blowes?

Xant. Did he? yes, and it was best for him too, I trow, or else as I am an honest woman, I sweare to you, I would haue belaboured my fellow well and soundly.

Eul. O terrible mannish woman! I did not thinke that thou hadst béene of such a peremptory spirit. Thou doest not remember that he hath power ouer thée, and that thou shouldest

let thy desire be subiect to thy husbands.

Marg. It was well done Xantip; hold him out still at staues end, yéeld him not an inch, least he take an ell: let him not crow ouer thée.

Eul. You néed not giue her such wicked counsell; what, will you haue all the World to exclaime on our sexe, and cry out vpon women kind?

Marg. Why, none but men will speake against vs; and if they doe, we can giue them two words for one in the hottest manner.

Eul. Me thought you said your husband left his threatning: me thinkes then Xantip, in all equitie and conscience, you should cease your scolding.

Xant. I mind not to leaue it yet.

Marg. What does he, I pray thée, whilst thou art scolding?

Xant. What? sometimes he sléeps, slugge as hée is; sometimes he fals a laughing; sometimes he takes his fiddle, which hath scarce thrée strings, and thereon he strikes with his fidling-stick as loud as he can, that he may

may therewith drowne the noise of mée.

Mar. I am sure this behauiour of his angers thée to the heart.

Xant. It griues me indéed to the very guts, and I so chafe sometimes that I can hardly hold my hands.

Eul. I pray you good neighbour hold your tongue, and giue me leaue to speake my mind a little to you.

Xant. Say on hardly, and speake your pleasure.

Eul. You shall be as bold with me when you please: me thinkes wée two for old acquaintance sake should be very bold and familiar one with another.

Xant. You say true. For truly we haue béene play-fellowes from our cradles; and of all that euer I had, there was none that euer I loued better then you.

Eul. Well then, this I say in loue that I haue towards you stil, my request is euen as you loue me, to hearken vnto me. You are married now vnto your husband, what manner of

man soeuer he be, you haue no liberty to change him for another, or cast him off. In old time indéed, when couples could not agrée, diuorcement was permitted and appointed as an extreme remedie, but now that is quite abolished. Ben-ezer must be your husband, and you Xantip his wife, till one of you dye.

Xant. A vengeance on them, whosoeuer they be, that haue taken away that law and liberty from vs.

Eul. Take héed what you speake, you wot not what you say, nor whom you curse. It is Christs pleasure I tell you, and no other mans, that it should be thus henceforth.

Xant. I can hardly beléeue it.

Eul. Truly Xantip it is as I say, and therefore cry Christ mercy for thy cursed blasphemy, and study to agrée with thy husband henceforward, by applying thy selfe vnto his qualities.

Xant. Is it in my hands to make my husband a new man?

Eul. I can tel you Xantip, we wiues may

may doe much either in making or marring our husbands.

Xan. Doe you and your husband agrée so well together?

Eul. Yes, now God be thanked, we liue in peace.

Xan. By your owne saying it séemes, that you could not well agrée heretofore.

Eul. I must néeds confesse to thée, though I take shame to my selfe, the fault most commonly was mine. For I was, as many other yong women are, proud and disdainfull, scorning that my husband should reproue me; idle and careleſſe, seldome, or neuer, séeking to please him; but rather thought that he should stoope and séeke to me; and many times I would bée lumpish and lowring; and if at any time he spake vnto me any thing which pleased me not well, I would snap him vp shrewdly, and answere him crossely; with shame I may speak it, God forgiue me: yet after, as I grew in yeares, I grew in experience, and comming acquainted with motherly

therly and modeſt matrons, they gaue me graue and ſage counſell, which I obeyed, and was much bettered by it: ſo that after, there was neuer any tempeſt, I thanke God. But yet as it fals out commonly amongſt married folks, ſome little clouds aroſe which might haue made a ſtorme, except I had obſerued and practiſed the wiſe & Chriſtian counſell of my louing religious neighbour Abigail, which made the clouds to baniſh, and my huſband as meeke as a lambe. For I conſidered that euery man hath his qualities, and euery woman her infirmity. I thought with my ſelfe how I might behaue my ſelfe beſt towards my huſband for both our goods: and whiles I was weighing ſeriouſly theſe things, and reuoluing them in my mind, theſe ſentences of Scripture came to my remembrance. A ſoft anſwere ſtayeth wrath. And againe, a word ſpoken in due place, is like apples of gould with pictures of ſiluer. And further: in many words there cannot want iniquity, but he that refraineth his lips, is wiſe.

And

And againe, A wiſe man waits his opportunity, but a foole ſpeaketh whatſoeuer commeth to his mind. And againe, that which our Sauiour ſaith, that wee ſhall giue account of euery idle word at the day of iudgement. And againe, That by our words wee ſhall be iuſtified, and alſo condemned. And moreouer, the wiſe and gracious words of Abigail to King Dauid, came to my mind, whoſe words were ſo perſwaſiue & pithy, that they ſtaid his fury, what time he was reſolute, and at the point to commit a great and horrible ſlaughter. And on the other ſide, I conſidered that we women are apt to ſpeake, and how the Apoſtle Iames willeth vs to be ſwift to heare, and ſlow to ſpeake.

Hereupon I gathered what a grace and godly ornament it is for a woman to ſpeake wiſely and ſeldome, in modeſty, and vnder correction: and therefore I reſolued pray continually, that God would ſet a watch before my lips, leaſt I ſhould offend in my tongue: which though it be

but

but a little member, yet, as the Apostle saith, if it be once kindled, is set on fire of hell.

These, and such like sayings of the holy Ghost swaid with me, and drove me to this consideration, that though my tongue be one of the least members of my body, yet if it were not rightly used. I might offend the most by it; I might much displease my husband, and hurt my neighbours, and destroy my owne body and soule for ever (all which ought to be more deare unto mee then all the treasures and pleasures in the world.) And on the other side, if my tongue were rightly ordered, I might much glorifie God, beautifie his Gospell, and adorne my Christian profession, speake in the behalfe, and for the credit of my husband, and for the good of my neighbours: and therefore I prayed unto God, that hee would open the doore of my mouth, and giue mee vtterance and wisdome, that when I speake, my words might be directed by his spirit, to put life and power into them, and season

ſeaſon them with wiſdome, and to make them forceable, gracious, and ſauoury in the eares of the hearers. So that to conclude, alwaies after I would be carefull what, and when to ſpeak, the manner how, and to whom, yéelding that reuerence to my huſband, that is due to him. And I tell thée Xantip, theſe things wrought ſo with him by the bleſſing of God, that ſince I doe not remember that euer we haue had a croſſe word.

Xant. I promiſe you, I like your ſpéech paſſing well. Well, now I wish in my heart, that I, and all other women in the world, were of your mind: we may ſée what it is to keepe company with thoſe that are wiſe and godly. I thinke our neighbour Abigail did you more good then euer any woman did; and I thanke God, you haue done me more good then euer any woman hitherto hath done.

Eul. I reioyce greatly that God hath made me an inſtrument to do you any good, or any other. And this I pray you neighbour, if there be any good done

done vnto you by mee through Gods mercy, shew the fruits thereof in a holy life. For I may tell you, be it spoken now to the glory of God, there were few that euer thought you would haue béen reclaimed, you were so lauish of your tongue, and so fierce, that you would haue scared one with your words.

Xan. We may sée the power of the Almighty, who can make of the Lyon a Lambe, and that a little child should play vpon the hole of the Aspe: & therefore I pray you, pray vnto God for me, yea and that also, when you are met together with Abigail, and the rest of your Christian friends, that God would goe on with his good worke which he hath begun in me.

Eul. That is my duety. And to forget you in my prayer, were to forget my self vnto God. I pray you also, take all the meanes that may help you forward, and renounce whatsoeuer may hinder you. You heard what holy and heauenly exercises Margeries good husband vsed, vse you the same, though

she

ſhe neglected and loathed them. In any caſe caſhier her company, and the fellowſhip of ſuch, till you be ſtronger, or ſhe better: for now ſhee is a perillous woman, her euill words and rotten ſpéeches will corrupt good manners, and quench your good motions: her religious huſband is much vexed with her, euen as iuſt Lot was with the vncleane Sodomites. And againe, I am to aduiſe you, not to be diſmaid for thoſe that will mocke you for your profeſſion, and becauſe they ſée you begin to make conſcience of your carriage, who vſe to ſay, that we are a holy ſiſter-hood, and preciſe fooliſh women; which prattle and chat we know not what. Beare them with patience, and be ſlow, yet ſure, when you ſpeake, eſpecially in the cauſe of Chriſt.

Xan. Bleſſed be God for this your loue and good counſell: I hope I ſhall mak vſe of it, as God ſhal enable me. I pray you now ſhew me ſome particular directions how I and my huſband may beſt liue together in mutual loue

Eul.

Eul. First of all I say to you, that many times loue is cleane lost betwéen couples, before they well know one the other, the maine reason of it is, because they obserue not one anothers qualities, and apply themselues accordingly: and another, because they continue in strife when they are fallen out, and doe not betimes make vp the breach. And the reason why they are backeward to make peace one with another, ariseth from the stoutnesse of their hearts, which being proud and stiffe, will not stoope one to another; which brédeth heart-burnings betwixt them, and inward grudging and murmuring one at another: and therefore these cursed séeds of dissention and discord, being cast once into the heart by the Diuell, will spring vp not onely to rots, but trées, and will hardly or neuer be holpen, if at the first they be not spédily pluckt vp by the rotes.

Now then marke the vse of this: you are yet but a yong woman, and haue bin married but a while, & I sée with

with griefe, that there haue béene bitter iars betwixt you; and now you for your part, are desirous to haue peace, and liue in amity with him, that so you might passe your liues with mutuall ioy. What therefore is past let it be forgotten; and not onely forget, but forgiue all vnkindnesse. And if at any time your husband beginne, either vpon some cause or no occasion to contend, answer him mildly, and with all modesty and méekenesse: take héed that you put no fuell to the fire of his displeasure, for if you doe, it is a thousand to one but the flame will burne you both. The tender twig is soone broken, but if it grow vnto a trée, it cannot be stird without an axe: which must cut it downe. So likewise the nature of man is soone pacified with a soft and gentle answer, but if it be asperate with bitter spéeches, nothing will asswage it, till it haue had his course, which is sometimes vnto the destruction both of man and wife, except the mighty axe of Gods word come in the mouth

of his Minister, and cut it downe. Therefore it behoues vs in the beginning to labour, what wee can, to agree one with another, and to strengthen our affections against euill dispositions, and to holy actions. Now the onely way to compasse peace, is, that wiues bee buxom and obedient to their husbands, and to vse them kindly with gentle behauiour. Now whereas some women stand vpon their pantofles, that is, either vpon their glistering beauty, their proper personage, great portion, and rich parentage; alasse it is nothing to lessen their loyalty and submission to their husbands. And that man that sets his loue vpon his wife, for these outward things especially, shal know, that as beauty passeth, his loue will passe with it; and as riches wast, his loue will languish: and as her parents die, so his loue will be buried in oblivion with them.

Xan. Good gossip, tell mée, what way went you to worke to win your husband?

Eul.

Eul. I told you a little before: but to the end, that you may the better remember it, and follow me, I will tell you againe.

Xan. If I can, I will doe my endeauour to the vttermost, through the helpe of God.

Eul. I make no doubt but that God will strengthen you to any good worke, if you call vpon him for his aide, and take those meanes which hee hath appointed for the accomplishing of the same.

Xan. Well, I will.

Eul. First then this was my care; when he was pleased, how I might keepe in with him: and when he was angry, how I might appease him. And this was one maine thing that I would continually aime at, to behaue my selfe humbly and meekly towards him, both in word and deed; also I would carry my selfe chearefully toward him, and I would looke vp and down, that there should be nothing that might offend him. I also obserued his disposition and inclination. Wher-

ouer I had respect vnto times and seasons, that his diet should be prouided in due time; and that he should haue such delicates, as were most comfortable for his heart, and pleasant to his mouth, and so by this meanes I won both him and his loue vnto me; whereas before me thought he was as cruell as a Lyon, and terrible as a Dragon. Therefore I considered what those do that take in hand to tame Lyons, and Elephants, &c. which cannot be mastered with strong hand; therefore they that goe to the Elephant haue a speciall care that they be not clad in white; and they that go to Buls, that they bee not araied in red; because it hath bin found by experience, that those creatures by these colours, are made wilder and fiercer; & also Tygres by the sound of Timbrels, by report are so enraged, that they rend themselues in péces; So they that breake horses haue their tearmes, their smackings, whistlings, and clappings, whereby they make their stout nature tame. Why then

Xantip

Xantip consider I pray you, how much more seemely and necessary it is that we women should acquaint our selues with such courses, whereby we may winne our husbands to goodnesse; by whom wee should haue the greatest comfort and defence next vnder God.

Xan. It is true: say on, I pray you, say on.

Eul. Hauing obserued these things, I applied me to his nature, and I had great care that nothing should be done that might displease him; nor nothing left vndone, that might offend him. Not onely of my selfe had I this care, but of all that was in the house; and that not onely in great matters, but also in the least.

Xant. But how would you apply your self to him that would neuer tarry within doores, or come euery while drunken home?

Eul. Stay a while, I will speake of that by and by. First I will shew you forth my behauiour towards my husband, because you desired to know it.

When he lookt at any time very sad, and there were no fit time to speake to him, I would not then laugh and dally with him, and play the tom-boy, as many women are wont to doe in such a case, but I put vpon me a sad countenance also, and lookt heauily; for euen as a Looking-glasse if it be a good one, doth shew the countenance of him that glasses himselfe in it: So it beséemes an honest wife to frame her selfe to her husbands affection, and not to be merry, when he is melancholy, nor iocund, when he is sad, much lesse fliere when he is angry. And if at any time he were stird, I would either pacifie him with gentle spéech, or giue way to his wrath, till it were somewhat alayed; or else I would kéepe silence, till there were fit time for clearing my selfe, or aduising him with reuerence and discretion. This course also I took; if at any time he came drunken home, I would not then for any thing haue giuẽ him a foule word, but I would cause his bed to be made very soft & easie, that he might slæp the better,

ter, and by faire ſpæches get him to it.

Mar. Hére are fetters for the legs, and yoakes for the neckes of women: muſt they crouch on this manner to their curriſh and ſwiniſh huſbands? if I had ſuch an oue, as hee behaued himſelfe like a ſwine, ſo I would vſe him like a beaſt.

Eul. I had thought we had bæne rid of your company.

Marg. I ſtood behind, and heard you ſo long, that I could no longer hold my peace. Are you a woman, and make them ſuch diſhclouts and ſlaues to their huſbands? came you of a woman, that you ſhould giue them no prerogatiue, but make them altogether vnderlings?

Eul. I pray you be patient: I haue ſpoke, nor counſelled any thing, but what I haue done my ſelf; and I haue done nothing, but that which is warranted by the word of God.

Mar. I hope the word of God doth ſhew men their duties to wiues, as well as the wiues toward their huſbands.

Eul. It is so: but first we must shew the one, before we can doe the other.

Mar. You should haue begun with the men first.

Eul. It might happily haue béene somewhat tedious, and women most commonly are so fickle, and will finde themselues so many things to doe, and are so soone weary of hearing and reading any good thing, that they would scarce stay to heare the beginning of their duty; therefore I thought best to begin with them first.

Mar. Truth me, you are a small friend to your owne sexe.

Eul. More then you are to your owne selfe; for you are ignorant and careleſſe of that good, which you might haue by your husband, if you would be louing and submissiue to him.

Marga. Tell not me of the good, which I may haue by my submission; for this is the truth of it, I care not though hée heard mée: I neuer meane to haue my necke brought vnder his girdle, but I will rather make him buckle and bend vnto me, or else hée shall

shall haue an vnquiet life.

Eul. It is true indéed, that many such as you are, will haue their husbands bend and crouch vnto them. But how séemely or warrantable this is, let euery one iudge. It is neither for the womans credit nor profit, when the streame runnes with violence this way. What a horrible sin is it, that the woman should vsurpe the mans authoritie, and the poore man dares not do any thing, but what his wife will: and as shée saith so it must be, or else the house will not hold her, neither will shée looke vpon him without lumping and lowring; and if any describe the vglinesse of her countenance in the time of her anger, she will scarce be friends with them. Oh therefore, Oh therefore, that these masterly dames would but glasse themselues, that they might see their rugged browes, their fiery eyes, pouching mouthes, their black and poysoned tongues, which vtter horrible blasphemies both against God and men, especially against their husbands, whom

whom they should loue most dearely. So héere is the cause why many men thinke it their greatest wisedome to possesse their soules in patience, and to passe by many grieuances in our seyre. Only this is the refuge of those that are godly, to comfort themselues in the Lord their God. Therefore well (saith Salomon) It is better to liue in the Wildernesse with a dinner of greene hearbs, then to haue a stalled Oxe, or to liue in a wide house with a contentious woman.

Marg. I will be sworne, if there were but thrée or foure moe héere; if they were of my minde, wée would teach you how to defame and shame vs on this manner.

Eul. You defame and shame your selues, I onely shew, what shrewes are: and those that will neither bée ruled by God nor their husbands: as hée that toucheth not pitch shall not bée defiled, so shée that is not of this stocke and linage, is not blamed.

Xant. Let her alone good Eulaly, and

and tell me how did you after your husband was in bed.

Eul. When his stomack was emptied, and he comes to himselfe, when hée was not stirred in his affections, nor troubled with other actions, but hée and I alone, either in bed, or in some conuenient place, I would gently admonish him, or rather intreate him, that he would haue a care of the health of his body, and to auoid that sinne, to be ouercome with drink, telling him of such yong men, yea, gallant Gentlemen as he knew, who got surfets by so ouercharging their stomacks: also with wéeping eies I would intreat him, to haue a care of his estate and credit, children and seruants, lest the one should be vndone by his spending their portions, and the other by following his vnsémely course of life. This was the manner of my procéeding with him, seasoning my spéeches in the best manner, that they might not be distasted, but digested of him. Also sometimes I was wont to vse a preface, and

and make him promise mee, that hee would haue patience with me, if a simple woman should put him in minde of something, that might tend to his credit or wel-fare any way; and when I had told him my minde, I would breake of that talke, and fall into some other more delightfull to him. For gossip Xantip, I may say to you, that this is the weakneſſe of vs women, that when we haue begun to speake, we are so talkatiue and full of words, that we wot not when to leaue.

Xant. It is the pleasure of men indeed so to say of vs, who haue no better sport, then to speake of, and report our infirmities: but say on I pray you.

Eul. I had also a speciall care of this, that I would not find fault with my husband for any thing, in any bodies presence, nor complaine of him abroad. A matter is soone amended, that is but betwéene two, and not blazed abroad. But if the matter be of such a nature, that it cannot well be holpen by the wiues counsell, it is

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a ſæmelier courſe that the wife make complaint to her huſbands parents, or ſome of his kindred, rather then to her owne; and alſo that ſhe moderate her complaint and temper her ſpæch ſo, that ſhe may ſæme not to hate her huſbands perſon, but only his ill conditions. Neither let her blab out all; that ſo when her huſband comes to heare of it by his friends, that ſhe hath ſpoken of his faults with the leaſt, he may be forced to acknowledge his wiues courteſie, and kind dealing, and to ſay as Saul did of Dauid: She is more righteous then I.

Xant. She had næd be an Accademick, & brought vp in their Schooles and Vniuerſitie, that ſhould ſkill to doe this as you haue ſet downe.

Eul. By this means we ſhall draw our huſbands to ſhew vs the like kindneſſe.

Xant. There are ſome huſbands, whom no gentle intreaty will do any good.

Eul. Truely, I thinke, thers are few, or none ſuch: but ſay there be; firſt

first of all, as I haue said before the husband must be borne, endured, and dwelled with, though neuer so wretched and wicked, euen a diuell incarnate. Therefore it is farre better to beare with one like our selues, or that may be bettered by our courteous carriage, then one, that will be worse euery day then other, by our ouerthwart and crabbed behauiour. Come on Margery, what will you say, if I tell you of some husbands, that haue reformed their wiues on this wise by their gentle carriage. If they doe it, how much more then is it méet, that we should doe the same to our husbands?

Marg. If you can tell vs of a truth of any such, I say they are rare swans, & such husbands are hard to come by.

Eul. Why, there are many such gáse as you are, will not be ruled by them, but continually will be gagling at them.

Xant. Shée hath such a swanne her selfe; if she had eyes to sée him, or grace to make vse of him: I would I had

had such another; if I had, I would thinke I had a rare Jewell.

Eul. I am acquainted with such another, who is both a learned and a noble man, and of an excellent good courage. He married a yong maid about 17. yeares old, brought vp continually in the Countrie; as noble men you know haue a kind of felicitie to dwell in the Country, that they may there hunt and hauke. He would make choise of a plaine and homely wench, to the intent he might better bring her to his bow. He began to teach her to reade, and to play on instruments, and by little & little to accustome her to make relation of some points deliuered in the Sermon, and to traine her vp in other matters, which were commendable and profitable. Now because these were strange and vncouth to the rude yong woman, which had liued quietly in her mothers kitchin among men & maid seruants, she grew sone weary of them, and would not obey her husband (as you Margery will not:) and when her husband

husband vrged her to them, she would (like a childe) put fingar in the eye, and sometimes she would throw her selfe vpon the cold ground, and beate her head against it, as if she would haue beaten out her brains. Shée continued this course a good while; her husband very wisely winkt at it, and kept in his displeasure. On a day he willed his wife for recreations sake, to walke with him into the Country to her Father. Oh she was in heauen when shée heard of that, and went with all her heart with him to her Fathers house. Being come thither, he left his wife talking with his Mother and Sisters, himselfe went into the fields a hunting with his Father in law; and being there no body by, he told his Father in law, how he hoped, that he had happened on a comfortable companion to haue past his life withall; but now he perceiued, that he had one alwaies puling and complaining, and pitifully taking on, and that he could not help it, with whatsoeuer he could say: Therefore he prayed his father

ther to play the Physition, and to cure his daughters malady. Her father made him this answere: Sonne saith he, once in the Church I deliuered my daughter to you: if she will not be ruled by your counsell, vse your authoritie. Then the yong man, thus replied: Father I know very wel, what I may doe by my place and authority; but I had rather shée might be brought into order by your skill and authority, then to vse the extreme remedie of Stafford Law. Upon that his father promised to doe what he could to cure and physicke his daughters croked and peruerse disposition. Within a day or two therefore he pickt out a fit opportunity both of time and place to deale alone with his daughter. Calling her to him aside, and composing his countenance in a graue and grim manner, and solemne sort, hée began to shew her, what a hard fauoured woman shée was, and of no louely qualities, and how he was oft afraid, least he should neuer haue bestowed her in marriage:

and yet saith hée, through the great care that I haue had for thée, I haue procured thée such an husband, as the most curteous and beautifull damosell that is, could not desire a better. To be briefe, the fathers speech grew so hot, that he could scarce hold his hands. The yong woman moued partly with feare, and partly with the truth of that her father told her, fell downe at his féete, praying him to forgiue her, and promising euer after to be mindfull of her dutie. Her father forgaue her, and said further, that hée would shew himselfe a right father, if shée would doe as she promised.

Xant. And what followed?

Eul. The yong woman going from her father, returned to her Chamber, finds her husband all alone, fals vpon her knées, and cried: O husband, vnwise as I was, I haue not hitherto knowne you, nor my selfe: hereafter you shal sée me become a new woman: only good husband forgiue and forget my former disobedience. This vn-

expected

expected humble speech of his wife, he welcomed with a kisse, and promised her all things, if shée would still continue in this minde.

Xant. Yea, but did she so?

Eula. Yes, to her dying day; neither was there any seruice so base, which shée would not willingly vndergoe at her husbands pleasure, howsoeuer Margery it may be, you would haue done it at your leasure, And there grew euery day such great loue betwixt them, that within few yeares shée would often in company reioyce and blesse God that shée was matched with such a husband, whom if shée had not married, shée thought there should not haue béene a more miserable creature vnder the Sunne.

Marg. Such men as these, are as rare as white crowes.

Xant. Yet you haue such an one.

Eul. The greater shall her iudgement be, except she repent: for there are few women in the country, I can tell you, that haue such a religious husband,

who seeketh by all meanes her saluation.

Xant. Haue you no mo such examples.

Eul. Yes, that I haue, and one especiall one, which I hope will please Margery, it being as much in the commendation of a woman, as the other was of a man.

Xant. I pray you let vs heare it.

Eul. There was a neighbour of ours a very honest man, but somewhat of a hastie nature, and of a waspish and tetchy disposition: on a day he beat his wife, a woman, by common report of singular good carriage, and excellent behauiour, such an one as Abigail, being very well beloued of all her neighbours. Being beaten and abused of her husband, shee betakes her selfe into her secret closet, and there shee sits sighing and sobbing, so easing her heart, & disgesting her griefe. Soone after vpon occasion her husband went into that roome, and finding his wife weeping, saies to her: Why sittest thou heere sighing and sobbing,

sobbing, and crying, like a childe: Shée then thus prudently and patiently answered: Husband, said shée, is it not better to do thus, héere to bewaile my griefe where no body heares nor sées, then to runne and cry out in the stréetes, and to exclaime on you, as others doe on their husbands? By this wise and gentle spéech of his wife, the stout heart of her husband was broken: he gaue her his right hand, and promised that he would neuer touch her againe in any euill manner; neither did he.

Xant. I haue brought my husband to that passe too, but yet another way then she did.

Eul. But I thinke you cannot yet agrée.

Xant. Why, what would you haue me to doe?

Eul. O Xantip, how oft haue I told thée how thou shouldst behaue thy selfe to thy husband? I perceiue thou hast a bad memory, or at least, small list to learne, sith so soone thou forgettest thy duty. Well, once more I will

tell thee. First you must put vp all iniury at his hands.

Marg. Yea, so one might soone bee made a foole and a foot-stoole: I would rather do him two for one.

Eul. Hold you your tongue Margery, I speake not to you but to Xantip. Then Xantip you must labour to win his good will by doing all duties with chearefulnesse, and louing kindnesse: so shall you at last ouercome him, or at least you shall haue him in a farre better temper then he is in at this present.

Xant. Alas woman, he is farre fiercer then he was before: I feare me, no gentlenesse will preuaile with him.

Eul. Feare not woman, there is no wild beast so sauage, but by gentle handling it may be tamed: be not then hopelesse of a man; doe but put in practise and vse my aduice for a few moneths, and then blame me, if you find not my counsell to doe you good. There are some small faults which you must winke at; & take heede that you

you giue no occasion of contention, and thinke no scorne to be seruiceable in those things which become you. There are some women that will be euer frumping or whining, seldome or neuer vsing any amiable behauiour toward their husbands, which is a signe that they haue not the loue of God shed abroad in their hearts. For if they had, it would cause them to loue their husbands vnspeakably.

Xant. Indéed gossip, I must tell you plainly, I cannot shew that loue to my husband that I should, as some doe to theirs, he is so crosse to me, and euery way so vntoward.

Eul. But I hope it would be for your good, if he would leaue his bad qualities: suppose when you are angry with your husband, that then you could by the art of Circes transforme your husband to a swine or a Beare, or any such like beast, would you not doe it?

Xant. I know I should not, but whether I would yea or no, its hard to say.

Eul. What, had you rather haue a swine, or a Beare to your husband, then a man?

Xant. You doe not heare me say so; I trow, no.

Eul. Go to then, what if you could make him of a wine-bibber, a sober person; of a sling-thrift, a good husband; of a slothfull, a painefull person; of a prophane creature, a religious and zealous Christian, would you not doe it?

Xant. There is a question indéed. Yes, with all my heart would I: but how should I doe it?

Eul. Xantip, Xantip, thou art like vnto those women which the Apostle speakes of, that are alwaies learning, and are neuer taught: so thou art alwaies asking how shall I do this and that and yet thou remainest still ignorant: and wilt thou know why thou art so ignorant still, and forgetfull?

Xant. Yes, with a good will.

Eul. It is because you doe not practise that which is taught you. I shewed before to you, that you must adorne

adorne the Gospell of Christ by your holy conuersation. Now if you be a Christian, as I thought you were, and suppose you thinke no lesse of your selfe; of you the Apostle askes this question: what knowest thou O wife, whether thou shalt win thy husband? meaning, by thy holy example, gracious words and counsell, praiers and patience, your conference and community. Now if by any meanes you can win your husband, what a rich crowne of glory shall you obtaine? what vnspeakeable ioy and comfort shall you haue both in this life, and in the life to come? Set not your eies so much vpon his ill conditions: for that makes them seeme greater then they be; and to twit him with them, is not the way to bring him to goodnesse, but to make him worse. Before you were married to him, you should haue considered what his ill qualities were: for it behoues a woman not onely to chuse a husband by her eies, but also by her eares, and by experience of his qualities; neither is it a time after once they

they be married, of complayning and accusing, but of curing their bad husbands.

Xan. What woman knew you euer, that chose her husband with her eares?

Eul. Shee chuses a husband with her eyes, that respects nothing but his visage and personage: and shee chuseth him by her eares, that warily and wisely weighes what the world, especially the best sort, say of him, and shee chuseth him by experience, who trieth his loue and constancy.

Xan. This is good counsell, but it is all too late.

Eul. But it is not too late to labour the reformation of your husband, and yet it shall be in very good time, if you can profit your husband. For the way to good manners is neuer too late, and you both shall finde a double comfort of it, if your husband shall haue any children by you.

Xan. I haue one already.

Eul. When, I pray you?

Xan. A pretty while agoe.

Eul.

Eul. How many moneths since?

Xan. Welnéere seuen.

Eul. How can that be? is it possible that you should haue a child in thrée moneths?

Xan. Tush, it is longer.

Eul. It is not a day longer, if you begin your reckoning from the marriage day.

Xan. Yea, but we had conference before.

Eul. Likelnough, but I hope childzen are not gotten with conference. Is this you that complaine of your husband so much? I perceiue one house is better troubled with you then two. I feare I haue bestowed all my labour in vain vpon you? what think you will our neighbour Abigail say, when she heares of this? it will grieue her not a little.

Xan. We were sure together before.

Eul. The sinne is something the lesse, but yet except it be repented of, and that from the heart, God will punish you both for it, and therefore looke to it, and lament it, as also all other

other your misdemeanors. What is it, a boy.

Xan. Yes, a godly lad, God blesse it.

Eul. You must haue a speciall care to bring him vp in the feare of the Lord; otherwise make your reckoning that he will be a great crosse to you both: but if you will catechise him now from his cradle, and so continually, no doubt but he will be a meanes to set you at one, if that you will but incline a little to your husbands mind. I pray you tell me, what doe other men say of your husband, your neighbours, and those that haue dealing with him?

Xan. They commend him out of all cry for a courteous, liberall, and friendly man.

Eul. This makes me hope that he will proue such an one as we would haue him.

Xan. But I am sure that I finde him not such an one to me, whatsoeuer they say.

Eul. Yea, but doe you shew your selfe such an one towards him, as I haue

haue counselled you; and if he proue not such an one in time as I said, call me Eulalie no longer, but Pseudolalie, or lyer. Moreouer remember, that yet he is but a yong man, not, as I think, aboue foure and twenty yeares old; alas poore soule, he knowes not yet what belongs to a husband or housekéeping. You must not thinke to be seperated from him, as a great many doe, if so bée they cannot agrée vpon euery thing, then straight nothing but seperation.

Xan. God forgiue me, I haue often wished it.

Eul. But repent of that; and if euer it come into your mind, consider with your selfe how friuolous a thing it is for a woman to be diuorced from her husband, sith so many inconueniences follow of it. Againe, thinke with your selfe, that it is the crowne and commendation of a matron to be obedient to her husband as hath béene said; yea, that it is a thing ordained in nature, and decréed by God, that the woman should wholy depend vpon the

the man, and haue him as her head. Also remember the pretty little boy, the fruite of your womb; what would you doe with him, if you went away: would you carry him with you: then you should depriue your husband of his right: would you leaue him with your husband: then you shall depriue your selfe of part of your selfe. Lastly, tell me, haue you any that beare you ill will:

Xant. Yes, I haue a step-mother, and mother in law like her: for they hate me so much, that I thinke they could wish I were at the Diuell.

Eul. Then remember them also. For what could you doe to make them reioyce more, then if they should see you liue alone like a widowe; nay worse then a widowe: for those may marry againe, but so could not you, but must liue rather like an harlot that is seperated for adultery.

Xan. I must néeds say your counsell is good, but I cannot abide to bée thus vexed euery day.

Eul. But thinke with your selfe what

what great labour you toke before you could teach this parrat to pronounce some words.

Xan. It was a long time indéed.

Eul. And doth it séeme irksome and tedious vnto you to take some paines to make your husband a good man? you are not the woman I tooke you for: for I alwaies thought that you would haue refused nothing that might be profitable to both your soules and bodies, and that you might passe your dayes in peace and pleasure. You haue heard how great paines men take to breake their horses, and what curious meanes and deuises they vse to tame Lyons, Buls, and Elephants: and shall we thinke much to take a little paines to haue good husbands?

Xan. What shall I doe?

Eul. Truely, it grieues me to here you. This is the fot of your song commonly: what shall I doe? why this do. Be carefull that your house be neate and cleanly, that there may be nothing to driue your husband out of doores.

Be gentle, louing and kind to him: bée alwaies mindefull of that renerence which is due to him. Bée not lumpish, nor yet tomboyish: bée not sluttish, nor yet garish in your apparell: let your meate be well dressed, and in due season: know your husbands tooth: let him haue that which will delight his palate: shew your selfe gentle and affable to his friends, bid them often to your house, and sée with chearefulnesse all be handsome. When your husband is merry, be not you sad: and when he is melancholy, be not you merry: for contraries will not agrée together. Make his bed soft, and sée that euery thing which is good be prouided for him. By this meanes you shall haue him kéepe home, and so saue idle expences: for thus will hée thinke with himselfe at length. Good Lord, what meane I? what a foole am I that liue ranging abroad with losse of my goods and good name, by kéeping drabs, and drunken company, when I haue such a good and louing wife at home, which takes more pleasure in me,

me, then this flattering harlot: why then, much more should I be delightfull to her, if I would quite leaue these fruits, and swilling company. Well, I will resolue with my selfe hereforth to leaue this filthy and beastly course of life.

Xan. Doe you thinke that I shall preuaile?

Eula. You are very incredulous, and a woman of small hope: you would ill doe I perceiue as a certaine graue matron did, which I had thought to haue told you of before, but I let it then passe, because I would not be tedious vnto you.

Xan. I pray tel me, what she did.

Eul. You are marueilous desirous of nouelties and inquisitiue to know: it were an excellent thing in you, if you were as ready to practise what you know, and to follow the good examples you heare of.

Xan. Well, I hope I shall doe it.

Eul. I will briefly shew you the same: not that I would haue you to follow her steps, but learne wisedome

from her policy. There was an ancient Gentleman, who gaue himselfe to hunting, and as he was a hunting, he light vpon a yong maid, a poore womans daughter. For loue of her, hee would leaue his owne house, and frequent that. His wife suspecting some such matter, watched him one time whither he went, and seeing him goe to a poore cottage, thether she went one day, when he was away, and got out of them what he did there, how he lay; shee could see nothing there but bare stone-wals, and meere pouerty. Shee goes home in hast, and makes no lesse speed againe, bringing with her a handsome bed, and good prouision, with siluer plate, and also gaue them money, willing them, if he came any more, to make more of him and giue him better entertainment; not telling them all this while, that she was his wife, but made semblance as though she wer e his sister. Soone after she was gon, comes her husband priuily, not knowing what was done, and seeing the house richly furnished, his

his diet more dainty, and greater plenty of it then ordinary, he asked them whence they had all this furniture and prouision. They told him, that a graue matron a kinswoman of his brought it them, and charged them at her departure, to giue him better attendance and entertainment. By and by his heart smote him, and told him, that it was his wife: he goes home in all hast asking her, whether she had béene in such a place; she tels him yea, then he asked her, what she meant by it, to carry bedding, and such a deale of good plate and prouision thither. O husband saith she, you haue béene vsed euer since I knew you, to a better diet and lodging, then I sée any there, for you haue there but bad entertainment. Therefore I thought it my duty, sith it was your pleasure vpon what occasion I know not, often to resort thither, that you should haue better prouision when you came, then they could afford you. Now mark the issue, when the man saw the tender loue and care of his wife, hee neuer

stole out after, but continually kept her company at home.

Also I could make rehearsall of another, if I thought it expedient, which inuited home her husbands paramour; and if he supped abroad with her, would send them some one dainty dish or other, and by this meanes win their husbands loue wholy to themselues. But howsoeuer this fell out at sometime, yet it is not lawfull to take the same course, though we were in hope, our attempt should haue successe; for we must not doe euill, that good may come of it. But to this end I haue alledged these two last, that if women haue won their husbands, which were lincked to harlots; then much more may Christian woman by their louely and holy carriage, be in hope to win them, which hate such strumpets. And thou Xantip, that saiest thy husband haunteth harlots, this is my counsell to thée, to make much of him; not because he doth that wickednesse, or to flesh him in his lust, but that thereby thou maist reclaime him from

from it: but in no case countenance thou his paramour.

Xant. I purpose to practise your precepts.

Eul. Loke on me, I promise you, if you practise them, as you haue often said, you shall finde me a friend indéd, and I will goe to your husband, and get Abigail, that can giue better counsell then I, to goe with me; and wée will tell him throughly of his duty, yea and that in such a manner, as I make no doubt, but he shall accept of it.

Xan. I commend your course. But take héed he smell vs not out; for if he knew, that I haue made his faults knowne to you, he will be so outragious, as though he would bring heauen and earth together, and take on with me like a mad man and bedlem.

Eul. Feare not, we will bring the matter so cunningly about, and fetch him so finely ouer, that I make no doubt, but that we will draw out of himselfe, what broiles haue béene betwixt you; and when we haue drawne out all his corruptions as cleane as

wine out of a vessell, then will we put into him the heauenly liquor of holy doctrine, and tell him how he is to demeane himselfe towards you.

Xan. Christ prosper our enterprises.

Eul. Wee may be sure that he will giue vs good successe, if wee doe not crosse our selues. So fare you well.

Abi. God-spæd neighbour Benezer, how haue you done a long time?

Ezer. Welcome neighbours, welcome: how doe you?

Eul. Tell vs I pray you, how doth your wife?

Ezer. Euen like a shrew, for any thing I know.

Eul. If I may be so bold as speake, it is better to be a shæpe.

Ezer. I giue you my word gossip, my wife is not a sheep, nay, I pray God she proue not a Wolfe.

Abi. It pleases men many times to speake their pleasures of their wiues, though they be neuer so kind to them.

Ezer. Kind? my wife is so kind, that ile warrant her she will neuer kill me with kindnesse, for hers is contrary to

to nature and womanniſhneſſe; for I thinke there is not a verier ſhrew, and horribler ſcold liuing vpon the earth.

Abi. **Yea but neighbour, I pray you giue me leaue, you know that men are ſometimes haſty, and will moue their wiues to ſpeake.**

Ezer. Speake, ſay you? As the ſaying is, there is a difference betweene ſtaring and ſtarke mad; ſo may I ſay, there is a difference betweene ſpeaking and ſcolding. For *I* will tell you neighbours, *I* was but forth the other night ſome-what late, with a friend or two of mine; but good Lord, when *I* came home, what a life ſhee kept? *I* had no ſooner put my head within doores, but ſhe gaue me ſuch a terrible looke, and vttered ſuch an horrible voice, that *I* thought verily that ſhe would haue flown in my face, and haue ſcratched out mine eies; vttering theſe ſpeeches, where the poxe haue you bin all this while? is not this a fine time to come home at. You are welcome from your whors with a murrain; a vengeance light vpon you, and

the Diuell in hell fetch you: I would you might break your neck one night, that I might be ridde of you some way or other.

Abi. **Is it possible, that she should be such a terrible woman?**

Ezer. If you did but heare her sometimes, neighbours, you would blesse your selues; for I thinke in my conscience that shee is as terrible as a Lyon, as subtill as a serpent, and as wicked as the Diuell himselfe; for what with her scolding, what with her swearing, and with her tumults and bustling vp and downe, you would thinke the very house would fall vpon our heads.

Abi. **O the vnspeakeable patience and mercy of our God, that he suffers such things vnpunished!**

Eul. **God neighbour learne to beare with your wiues weakenesse and infirmities.**

Ezer. Infirmities? what call you infirmities?

Abi. **The wiues infirmity toward her husband is, when shee cannot put**

put vp wrong at his hands.

Ezer. Put vp wrong? she will reuenge two rather, then put vp one, I thinke shee would vexe the patientest man vpon the earth: sometimes shee moues me so much, that I am readie to beate out her braines.

Abig. God forbid, I am very much grieued to heare of such bitter contention betweene man and wife; and so, I am sure, is my neighbour Eulaly.

Ezer. I will tell you both but a little, how she hath vsed me. If I spend but a teaster or twelue-pence, then shee railes vpon me, as if I were her prentice boy, that had stolne it from her: or if I will not buy her this toy, or that new fangle, this dainty morsell or that; shee takes on like a mad woman; saying that such a woman can haue this, and that for a word, and why may not shee, as well haue the same? And if I be but forth a little, why then shee will raile vpon me, as if I were her slaue, yea, a diuell incarnate: though many times she is forth halfe a day, yea, a whole day together, she

ſhee thinkes I muſt ſay nothing ; if I doe, it ſhall be ſpread abroad, and tenne times more ſhall be made of it, then either I ſaid or thought. When ſhee comes in, if I doe but ſay in all gentle manner : *Xantip*, or wife, where haſt thou beene ? ſtraight ſhee will ſnap mee vp with this anſwer, Why what care you ? or what haue you to do ? muſt I make you accounts ? (marry muffe :) can I goe no whither but you muſt know it ? I will aske you leaue, when you are dead, &c. Or if I aske her, why didſt thou ſtay ſo long ? ſhee will anſwere, If I had knowne my ſtaying would haue angred you, I would not haue come yet, I will goe and come when I liſt, for all you. If I ſpeake her faire, ſhe thinkes I flatter her, and will begin to frump and frowne : if I threaten, then ſhee will bend her fiſts, and tell mee to my face, that I ſhall haue as good or worſe then I bring ; and will ſtand daring and challenging me for the blood in my belly, &c. What man thinke you can endure ſuch a woman ?

Eul.

Eul. Indéed if all these things be true, which you haue said, shée hath béene much to blame; but I hope neighbour that she will become now a new woman, if that you would but a little beare with her.

Ezer. She is nought, stark nought, neuer speake for her: I haue forborne her too much and too long, and I perceiue that if I giue her an inch, she will take an elll.

Abig. O neighbour, good neighbour, now be patient, and doe but remember how wée deale with God, and yet he waiteth with patience, looking if at any time we will turne vnto him: and though we be obstinate still, yet he offers himselfe vnto vs in loue, whereas long ago iustly he might haue destroyed vs in the middest of our sinnes for euer.

Ezer. I promise you *Abigail*, you say true: if God indeed were not very patient and exceeding mercifull, it would be wrong with vs.

Eul. Therefore the long patience and goodnesse of God, ought to leade vs

vs to repentance, and to deale fauourably and in tender compassion one with another.

Ezer. You say true, it should be so indeed.

Abig. Yea, and it must doe so to, if we will be the Lords seruants, as it is written, Let your patient minde be knowne vnto all men, the Lord is at hand. Now if this one lesson were deeply written in our hearts by the holy Ghost, we would not be so ready to take reuenge one vpon another, as we doe, neither should such bitter and poysonfull speeches proceed from vs, as commonly doe; neither would we put the euill day farre from vs, as the most doe: but we would with speed depart from iniquitie, and waite diligently and continually for the comming of our Lord Iesus Christ.

Ezer. Beleeue mee, beleeue mee, I would my *Xantip* were here, to heare you, I hope your good words will do her good.

Abig. Alas sir, we are but simple women, little able to doe either you

or her that good which you might haue reaped by the word of God preached: but yet if it please you to giue vs leaue, we will shew our minds, what a comfortable thing it is for man and wife to liue together in loue and charity.

Ezer. Indeed, I thinke no two women in the towne, no nor in the whole country, can shew it better then you, because you know what it is by experience.

Abig. We thanke God, we both haue experience of it to our comforts, and so would we, that you had, with the losse of the best horse or cow, that either of vs haue.

Ezer. I thanke you both, and I had rather then the best gelding in my stable with twenty pound vpon his backe.

Abig. Seeing then that peace betweene man and wife is so comfortable, and you would so gladly enioy it with so great losse; will you be content to hearken, and be thankfull to God, if that we shew you a direct way

way, how you and your wife might agrée together, as long as you shall liue.

Ezer. Be contented, say you? yea, and be glad of the time that euer you set footing ouer my threshold. I haue had so much vnquietnesse alreadie, that me thinks a little peace, would be as a little paradise to my soule; but yet if my wife did know, that I desired and laboured for peace, shee would be the further off it, except God wrought aboue ordinary in her.

Abig. We are but women, and therefore somewhat bashfull, as it beséemes vs, to speake vnto you being a man, of these matters; yet, vnder leaue and correction, we will doe our good will to declare those things which we haue learned and partly know by experience.

Ezer. You are both ancient, and I am but yong, and my wife also; and therefore I would you could direct and tell vs a way how to liue quietly.

Abig. First of all, before you can loue

loue one another as you ought, you muſt labour for the loue of God, which muſt be ſhed abroad in your hearts, the which loue, will cauſe you to loue one another.

Ezer. I hope we haue the loue of God already, otherwiſe I am of the minde, that he would either puniſh vs, or elſe take his bleſſings from vs.

Abig. Doe you not thinke this a great puniſhment, that you cannot agrée? Truly I may ſafely ſay, that it is a puniſhment both to your bodies and ſoules.

Ezer. I confeſſe indeed, that it is a puniſhment, but yet I hope that God loueth many men and women, that yet fall out betwixt themſelues.

Abig. Surely if there be continuall ſtrife, it is an euident ſigne, that the Lord loueth not the one of them, if not both.

Ezer. But how ſhould we know whom it is that the Lord doth not loue?

Abig. They which are the cause of the continuing and breeding of the broiles.

Ezer. That is my *Xantip*.

Abig. But who will you be iudged by?

Ezer. By God and the Country.

Abig. Well, God iudgeth the heart: and for your selfe we haue heard that you haue a good report among your neighbours; therefore I haue the better hope of you: and therefore I pray you let me aske you one question.

Ezer. Aske me two if you will, I will tell you if I can, I like your talke so well.

Abig. What thinke you is the loue of God to his children?

Ezer. That is too hard a question for me to answer, I doe not professe my selfe a Diuine.

Abig. But euery Christian ought to be a Diuine, especially in such principles as the loue of God is, without which none possible can be saued in this life, nor in the life to come.

Ezer.

Ezer. I doe beleeue verily that whomsoeuer the Lord loues not, them he hates, and whomsoeuer he hates, vpon them abides his wrath and heauie displeasure, till he bestow vpon them his loue; and therefore I pray you, if you can, shew mee what the loue of God is, and I will gladly heare you.

Abig. The singular loue of God vnto his elect is that whereby he loueth them in himselfe, and hath adopted them in his sonne Christ, before the foundations of the World; and héereto pertaines predestination, vocation, the gift of faith, and of the spirit, iustification, regeneration, and eternall saluation, with whatsoeuer is good, comfortable and profitable for them in this life. And héere by your patience, it shall not be amisse to shew likewise the loue of Christ vnto his Church, because we are to fetch our light from his candle.

Ezer. I pray you doe: for I haue both good leasure and pleasure to heare you.

Abig. Our Lord Jesus Christ being in the throne of glory, yea, being the Lord of glory, disrobed himselfe, and came downe from heauen, and of God became man for our sakes, taking our nature vpon him; endured much misery for the space of thirtie yeares and vpward, was as an exile amongst his cruell enemies, which reproched, buffeted, blasphemed, and persecuted him vnto death: besides that, he suffered the wrathfull displeasure of his Father in his soule, and the grieuous torments of hell that were due vnto vs, that he might free vs therfrom, as it is written: The chastisement of our peace was laid vpon him, and by his stripes are we healed, *Esay* 53. He was made a curse for the sin of man, that so man might in him be blessed. Therefore neighbour how ought these things to worke vpon our consciences, and to force euery one of vs particularly to say: O miserable wretch that I am, that for my sin my Sauiour should suffer such horrible punishment: O swéet Sauiour! how

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am I bound to praise and thanke thée: Who am I, that thou shouldest think, much lesse loke on me, or do any thing for me, séeing that I haue so many waies offended thée? But this is thy mercy, yea, thine incomprehensible and vnspeakable loue, that thou shouldest not only frée me from death and damnation, but bring me to life and saluation, euen to a better estate then Adam was in before his fall. O the admirable mercy of God, and the incomprehensible loue of Christ, how am I bound vnto thée! What thanks and praise is due vnto thy maiesty for these vnspeakable blessings? for that thou hast not only frée me from eternall misery, but hast brought me vnto euerlasting happinesse, and made me one with thee, as thou art one with thy Father, that I might be glorified in thée, as thou art in him; and to this end thou hast made mée bone of thy bone, and flesh of thy flesh, so that thou art become wholly mine, with all things that belong to thée.

Eul. O good neighbour, consider of

this vnspeakeable loue of God and his Sonne Christ towards his whole Church in generall, and to euery one of his children in particular, how that the Lord of his free grace hath wrought in vs Repentance and Faith, and hath shed his loue abroad in our hearts. and assured vs of the free pardon of all our sinnes, and of his euerlasting loue and fauour in his Sonne Christ Jesus our Lord: and hath made vs one with himselfe, and his Sonne, and partakers of his diuine nature, and hath filled our hearts with vnspeakeable comfort and ioy of the holy Ghost, which we desired so much in the daies of our affliction. And further, hath giuen vnto vs his Spirit, which is the earnest penny of our euerlasting happinesse; and which doth sanctifie vs daily more and more, and strengthen vs to euery good worke; and hath promised that no good thing shall be wanting vnto vs, if we will be obedient vnto him. How ought these things to cause vs to loue God againe, and for his sake to loue one another?

other: ſeeing that he of his meere mercy hath made vs partakers of ſuch happineſſe.

Ezer. They are happy indeed that haue all theſe things beſtowed vpon them which you haue ſpoken of.

Abeg. Euery true Chriſtian is in ſuch a happy eſtate before they can find ſound comfort vnto their ſoules, or before they can performe any dutie pleaſing vnto God, or before they can loue their wiues as they ought.

Ezer. Then there are but few that loue their wiues as they ought.

Abig. It is true indeed, and more is the pitty. For ſome loue their wiues for their luſts ſake, ſome for their beauties ſake, ſome for their riches ſake, ſome for their friends ſake, ſome for natures ſake, and ſome for neceſſities ſake; becauſe they ſee if they ſhould not, it would not ſtand with their quiet, profit, and credit. But take once away the aforeſaid cauſes, and their loue fals to the ground. If it be for luſt, when that is ſatisfied, he

rather hates then loues her, as Ammon did his sister. 2. Sam. 13. 15. if for beauty; as that vanisheth, his loue decaieth; if for riches, nature, or friends sake; as they lessen, his loue lessens with them; if it be for necessitie, it is counterfeit: or if she win his loue, as some doe, by her faire language, then it turneth as the winde. Finally, if it be for any outward cause, or for all the causes vnder the cope of Heauen, without the loue of God, it wil be vncomfortable, vnconstant, & vnsound: but if it be for the loue of God, though for no other cause in the earth, it will be vndefiled, comfortable, continuall, and increase more and more. But all loue else whatsoeuer that proceeds from the husband to the wife, and from the wife to the husband, is rebellion against God; and the more a man loues his wife, or the wife her husband, the more they sin against God. Howsoeuer this may seeme harsh vnto worldly men, yet that which doth ensue will make it plaine; for the more that both husband and wife loue each other

other without loning God, the more they will seeke to fulfill their fleshly lusts, though they be neuer so much against God, and his word. Therefore it behoues euery man to loue his wife with such loue, as Christ did his Church.

Ezer. What manner of loue was that?

Abig. It was not fleshly, but spirituall, not earthly, but heauenly.

Ezer. But must he not loue her outwardly, and prouide such things for her, as are necessary, profitable, and comfortable, for the preseruing and cherishing of her body?

Abig. Yes, it is the part and dutie of euery man, chiefly of a Christian so to doe, (as I would haue shewed you anon) or else he shall not only sinne against her, but against God also.

Ezer. I pray you now shew, how a man must first shew his loue to his wife, and what is the first fruit of his loue.

Abig. In the first place, hee must

giue himselfe vnto God with fasting and prayer, that the Lord would blesse his enterprises and procéedings; and when he hath humbled himselfe vnto God, he must not thinke much to humble himselfe to his wife.

Eul. This will be harsh vnto the most men, and they will hardly, or neuer, be brought vnto it.

Abig. But if they will be Christian men, they must do it, and that for these causes. First, because it is not hurtfull, but good and profitable not against the word, but warrantable and commanded by it. And lastly, because Christ hath giuen them example so to doe.

Eul. I pray you, if you can, shew these things more plainly.

Abig. For the first, if you lõke from the beginning of Genesis to the latter end of the Apocalypse, you shall neuer finde it spoken against, either openly, nor inclusiuely; and thereupon I gather, that séeing it is profitable, it may be practised in a ciuill and courteous manner. And againe, humility

lity is a vertue, and the more eminent place a man is in, the more it doth adorne him, if he be endued with it. And further, though he be in neuer so high a place, he is commanded to humble himselfe to his brethren; yea and to make himselfe, as he is a Christian, equall with them of the lower sort. Now if it be his duty to humble himselfe towards euery one, and to make himselfe equall with those of the lowest sort: then much more to his wife. Againe, they are commanded to honour their wiues as the weaker vessels; that is, as I take it, not onely to beare with their wiues infirmities, but to submit their mindes vnto them in that which is good and kindly to intreate them in humblenesse of minde, and to aduance their credit and good name, and to stand in their defence against whomsoeuer that oppose themselues against them. And lastly, by Christs example, they are to be lowly, and humbly to submit themselues vnto their wiues, as he doth vnto his Church and people.

Ezer.

Ezer. How doth Christ humbly submit himselfe vnto his Church and people?

Abi. Christ doth submit and humble himselfe vnto his Church and people, both in himselfe, and by others. His submission is shewed both by his words, gesture, and actions. By his words, when he louingly intreats her to leaue her corruptions, and to accept of his louing fauour and kindnesse, which he offers vnto her as a token of his loue and vnfained desire he hath that she should be at peace with him; and to the end that he might win her loue, he makes many gracious and beauteous promises vnto her; yea, he bestowes many rich treasures vpon her, suing & woing of her, and sometimes when she turnes her backe vpon him, he turnes his face to her, saying: what ailes my loue, my doue, my vndefiled spouse? when she is sad, he will make her ioyfull many times, when she frownes, he will loke vpon her with a chearefull countenance. And againe, he attendeth and waiteth at

at the gates of her portall, saying: Behold I stand at the doore and knocke, open vnto me, my loue, my doue, and vndefiled. And moreouer for his Churches sake, which is his wife, he bended his knées, and humbled himselfe vnto the earth: yea, vnto death, and that vnto the most shamefull and horrible death of the crosse. What baseneſſe did he refuse to honour her? Consider the reproches and indignities he endured, of the paines and miseries which he vnderwent for the loue he bare vnto her, and to winne her vnto him againe; and still how he doth send his messengers and embassadours to entreat his Church in his stead to be reconciled vnto him.

Eul. One would thinke that these things should cause the heart of man to stoop, and to bend his affections vnto his wife.

Ezer. Yes verily, so thinke I too, little had I thought that any could haue made these things so plaine.

Abigail. If so be you thinke these things so euident, which I a simple woman

women haue opened vnto you: how much more euident then thinke you, should they haue beene, if a Godly learned man had had the matter in handling?

Exer. Well, seeing it is so plaine as it is, what is the next course that I must take, that there may be peace and continuall loue betweene me and my wife?

Abi. After you haue done as I haue set downe, and declared your loue vnto your wife, you then with wisdome and reuerence, and in a louing manner, must shew vnto her her miserable estate, which she stands in, and the iudgements of God due vnto her for sinne, that so she may be humbled.

Exer. But if I should tell my *Xantip* of her miserable estate, shee would be so farre from humbling her selfe, that she would rather be ready to fly in my face.

Abi. I hope not so. But hearken, I pray you. Men do many times faile in the manner of their directions and admonitions vnto their wiues, which is the

the cause that they profit no more then they doe: for commonly in their anger they will tell their wiues of their faults, and that in such a hasty and hare-braind sort as spoyles all: or else when their wiues are moody, and troubled in mind; so that it is no maruell that they doe more hurt then good. The very heathens would not fight nor reproue in their anger; how much more then our Christians to waite their opportunities, when they may doe the most good?

Ezer. Why, but doe you hold then that a man may beate his wife when he is quiet?

Abi. Nay. Much lesse when he is angry.

Eul. There was neuer any that hated their owne flesh, but nourished and cherished it. Now the wife is the husbands owne flesh, as it is written: They twaine shall be one flesh. Therefore, &c.

Ezer. Yea, but though he beate her, yet he need not hate her. And againe, hath not the man as much power ouer his

his wiues body, as the father hath ouer the child: but the father may correct and whippe his child for his fault, and yet loue him too. For it is written in the Prouerbs: *Hee that corrects not his child, hates him.*

Abi. The comparison is not equall, howsoeuer it be granted that the husband hath power ouer the wiues body: yet it is not in that manner as the father hath power ouer the childs: he hath power ouer the wiues body for procreation, and so she hath power ouer his, and both ouer the childs for correction. So by this kind of reasoning the wife hath as great prerogatiue ouer the mans body, as the man hath ouer the wiues. For so saith the Apostle: The man hath not power ouer his own body, but the wife: nor the wife ouer hers, but her husband.

Ezer. Againe, it is said, that S. *Paul* did beate downe his owne body, to bring it vnder, when it would not be in subiection; from whence we may gather, that the wife being as the

the mans owne body, may be beaten, when ſhee will not otherwiſe be kept vnder, but be checke-mate with him, that thereby ſhe may be brought into ſubiection to him.

Abi. By beating, the Apoſtle meanes not a ſtriking, a flapping, or whipping of himſelfe, as the foppiſh Papiſts falſly imagine, but a taming of his body, by abſtaining from thoſe things which might puffe vp his fleſh: and ſo indeed we grant, that a man in wiſdome when he ſees the ſtoutneſſe of his wiues ſtomacke, or the pride of her heart, and raging of her affections ſwell, either againſt God or him, then I ſay, he is to reſtraine her from thoſe things which might make her more malapert, and hee may then vſe ſuch holy meanes as may keepe her vnder.

Eul. Men, as Abigail ſhewed, are to loue their wiues as Chriſt loued his Church.

Ezer. Yea, but you know, though Chriſt loue his Church, yet if it wil not be ruled by him, hee will correct it, and

and that sharply: so by your owne reason, is a man to loue his wife, yet if she will not be obedient to him, he may correct her by Christs example.

Abi. Howsoeuer it is said that the Lord correcteth his Church if she will not be ruled by him, he doth not thereby giue example or encouragement, that any man should beate his wife, but it serueth to awe vs, least we offend his Maiesty; neither can any doe it in that manner, nor bring profite thereby, as Christ doth. As for the manner of Christs correcting his Church, it is in loue: but neuer was it heard, that euer any man did beate his wife in loue. And againe, he should doe to his wife as to himselfe; but euery one would account him a mad man that would beate himselfe. Further, the Church by Gods correction is made better, but the wife would be made more vnruly and outragious by beating. We are women, and haue some experience of these things.

Ezer. I thinke you rather speake, because

becauſe you would not haue husbands to vſe their authorty.

Abi. They haue no ſuch authority, neither will wee for our parts giue them occaſion to ſtraine that which they haue vpon the tenters.

Ezer. I would my wife would giue me no occaſion neither.

Eul. I ſuppoſe by your ſpæch, that you haue had many bouts.

Eze. Yea that we haue, till the bloud hath run downe the one of our faces.

Abiga. O lamentable thing to be heard of in a Chriſtian commonwealth betweene man and wife.

Eul. But how much the better hath ſhe bin?

Ezer. Not ſo much as I haue beene the worſe, and ſhe alſo was worſe and worſe rather.

Abi. I pray you neighbour, therefore follow our counſell though we be but women.

Ez. What would you haue me to do?

Abi. Suppoſe now that you had ſome deformity on your face, which did diſfigure you ſo much, that one

would be loath to loke vpon you; and if you could help it, what would you doe?

Ezer. If that by any meanes I could help it, I would presently, and if I could not, then I would couer it, that none should see it.

Abi. So likewise ought you to deale with your wife, for she is a special member of your body, yea as hath bẽn said, she is as your selfe; therefore as you helpe the deformity of your owne face, or if you cannot heale it, couer it, so must you doe vnto your wiues deformities. Againe, if you had committed some filthy and abhominable sinne which were not to be named, and there were onely one or two that did know it, what would you doe in such a case?

Ezer. Surely, if possible I could, I would stoppe their mouthes that they should not vtter it, least I should be shamed.

Eul. Why then, if your wife commit not such vgly offences, how much more ought you to keepe silence?

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and though one or two know of it, to intreate them to make no words: seeing you haue confessed, that the more vgly and grieuous your offences are, the more carefull you would be, least they should be spread abroad: therefore the more your wiues infirmities are, the more you are to doe the office of a good Phisition, euen to labour to cure them, and if you cannot, at least to couer them, as it is written: Vpon your vncomely members, put more comelinesse on, the which may not vnfitly be applied to this matter. Thy wife is one of thy principall members, if she be vncomly any way, put thou more comelines on, if she be not so beautifull, as thou desirest, couer it with contentation, if not so prouident as she ought, couer that with thy good husbandry, if she be not so wise, as thou wishest, couer that with thy prudency.

If she be not so louing as is fit, couer that with the skirts of thy loue; if cholericke, couer it with patience: and although shee fayle in duetie.

which she ought, yet she may challenge yours as due debt. as long as she is your wife you are bound to giue honor to her as to the weaker vessell.

Eul. If these things were well considered of many men, much strife and terrible broiles would be left betwéene man and wife.

Ezer. Yea, but I must needs tell you that these things can hardly be digested; for if we should yeeld thus much to our wiues, they would make starke fooles of vs.

Abi. No, not so sir, for you should sée the blessing of God vpon you, which would mitigate the swelling and raging of your wiues affections. I pray you tel me sir, say that you had a soare arme grieuously wounded, or had drunke a cup of poyson, or were sicke néere vnto death, what would you doe in these cases?

Ezer. If I had a soare, I would haue a salue according to the nature and bigneſſe of the wound; or if I had drunke poyson, I would presently seeke a remedy to expell it; or if I were

were ſicke neere vnto death, I would aske the counſell of the phyſition, and follow the ſame, and the more ſicke that I ſhould be, the more would I make of my ſelfe.

Abi. Euen ſo you muſt doe to your wife; the greater that her ſoare is, the better your ſalue muſt be, & the greater her wound is, the more muſt be your plaiſter, & the ſkilfuller ſurgeon is required; and the more her ſicknes is, the more carefull and tender you muſt be ouer her.

Ezer. Neither paines, care, nor coſt ſhould be wanting, if I were in hope to do her good.

Abi. The captaine cannot promiſe his ſouldiers victory, before they fight; nor the Phyſition his patient health, before he miniſter vnto him: but yet Chriſt Jeſus our captaine hath promiſed you victory, if that you will be directed by him.

Ezer. Yes, with all my heart.

Abi. This then is your precept, that you loue your wife as hee did his Church.

Ezer. I will try, if that I can win her by kindneſſe.

Abig. That muſt be the way, if euer you winne her, and the meanes wherby you muſt kæp her being won. Now ſæing we haue prooceæded thus far, if you pleaſe I will you ſhew the cauſes, as I haue heard of a learned and Godly man, wherefore the huſband ſhould loue his wife.

Ezer. Do ſo then with à good will, and I would euery cauſe were a cord to tie me vnto it.

Abig. The cauſes are ſo weighty, yea euery one of them ſo mighty, that they may not onely be termed hempen cords, but rather ſtrong yron chaines to tie and bind not onely you, but euery man to his wife, in the vnſeperable knot of loue. The firſt is, becauſe ſhe is the creature of God, made of the ſame matter and nature that you are. The ſecond is, becauſe ſhee is your wife; and the third is, becauſe ſhe either is, or may be a Chriſtian. Now for the firſt, for that ſhe is the creature of God, made of the ſame matter and nature

nature that your ſelfe is, you are to loue her, though ſhe be your enimy; as it is written: Loue your enimies; that is, as they are the creatures of God, and made in his image, not for their owne ſakes: yet for Gods ſake. Secondly becauſe ſhe is your wife: For this cauſe ſhall a man leaue father and mother, and cleaue to his wife, and they ſhall be one fleſh. This doth ſo glue and ioyne man and wife together that no vnkindneſſe or wickedneſſe, (except adultery) ought to ſeperate them. The third cauſe that ought to ioyne man and wife in affection together, is in that ſhe either is or may be a Chriſtian: if that ſhe be, then you are to loue her, for that ſhe is called vnto the ſame profeſſion, Baptized with the ſame Baptiſme, ſanctified and renewed by the ſame Spirit, bought with the ſame price, partaker of the ſame hope, faith, & communion of Saints, and of the ſame graces, & heauenly riches in Chriſt, and made heire of one and the ſame Kingdome of glorie, for euer to reigne with God

and his Christ, in the presence of his holy Angels world without end. These things I say ought to cause a man to loue his wife, to cherish, maintaine, and prouide for her like a woman, and to comfort her, as his owne bowels. Now where this true loue is, there will nothing, that is either necessary, profitable, or comfortable for the wife be wanting, if that possible her husband can procure it; and I would all husbands would mark this. For according to his loue, will his care be, to prouide for her; and after his care, will his diligence be to please her; and as he pleaseth her, so shall he haue comfort by her.

Eul. This may serue to reproue the corrupt, proud, and churlish affections of many men, which will rather seeke to crosse them in that wich is good and Godly.

Ezer. It is true, and much more are they to blame, that tirannously will rule yea ouer-rule, and that without all rule, credit, or honesty.

Eul.

Eul. Now I perceiue neighbour, that your name and nature doe agree well together.

Ezer. What should I doe? I must needs speake the truth, and that which I haue knowne by mine owne experience; for I haue bin much inclined to offend this way, God forgiue me, and others also, whom I know haue been twice as bad, as my selfe.

Eul. The worse they are this way, the worse it is for themselues; for as it is said, the hasty man neuer wants woe, so I thinke I may say, the tyrant shall neuer want a shrew.

Abi. I would such men would but a little consider how the Lord doth mitigate their authority ouer their wiues, when he saith, that they should honour them as the weaker vessels. And againe, that man and wife make but one body, and againe, that they should draw the yoke equally together.

Eul. Your wish is very good Abigail; for want of due consideration is the neglect of true practise of all duties.

Ezer. And truely neighbours it comes

comes to my minde now, that the Lord laid theſe duties of louing and honouring their wiues vpon men, partly becauſe they are ſtronger and more able to beare and ſupport the infirmities and weakneſſes of their wiues, then the wiues are of the husbands. And againe, that the husbands ſhould not ſwell too much with their authority, that they ſhould not make their poore wiues as ſlaues, but ſhould account of them as themſelues. For the Lord knew very well that men are of ſuch natures (for the moſt part) that if he gaue them power, they would ſtretch it to the vttermoſt: and therefore he abates their ſuperiority, and makes it in ſome meaſure equall with the wiues. And further he would haue man to know that this is his dignity to giue honour vnto the woman, leſt ſhee through the loftineſſe of his minde ſhould be vſed croſſly and vnkindly.

Eul. **Lo neighbour, lo, yonder comes your wife.**

Ezer. Why how now wife, where haue you beene all this while?

Kant. Forſooth husband, I haue beene about some speciall businesse, that concerns you and me.

Ezer. Why didst thou stay so long?

Xant. I pray you good husband be not offended with me, and I will tell you.

Ezer. I am glad, that you are so humble and courteous; if you hold on thus *Xantip*, I hope that we shall neuer fall out.

Xant. I hope that I shall not onely continue, but increase in doing my duty both to God and you.

Ezer. And then I make no doubt, but my loue shall be more & more extended vnto thee: come and sit down heere & tell me where thou hast been?

Xant. I pray pardon me husband. I haue but a word or two in my mind to speake vnto you, and some tears that haue long lodged in mine eyes.

And I haue beene much quieted and comforted in my mind, wife, since the coming in, for the peace which I hope shall be betweene vs: but proceed and say on.

Xant.

comes to my minde now, that the Lord laid theſe duties of louing and honouring their wiues vpon men, partly becauſe they are ſtronger and more able to beare and ſupport the infirmities and weakneſſes of their wiues, then the wiues are of the husbands. And againe, that the husbands ſhould not ſwell too much with their authority, that they ſhould not make their poore wiues as ſlaues, but ſhould account of them as themſelues. For the Lord knew very well that men are of ſuch natures (for the moſt part) that if he gaue them power, they would ſtretch it to the vttermoſt: and therefore he abates their ſuperiority, and makes it in ſome meaſure equall with the wiues. And further he would haue man to know that this is his dignity to giue honour vnto the woman, leſt ſhee through the loftineſſe of his minde ſhould be vſed croſſly and vnkindly.

Eul. **Lo neighbour, lo, yonder comes your wife.**

Ezer. Why how now wife, where haue you beene all this while?

Xant.

Kant. Forsooth husband, I haue bene about some speciall businesse, that concerns you and me.

Ezer. Why didst thou stay so long?

Xant. I pray you good husband be not offended with me, and I will tell you.

Ezer. I am glad, that you are so humble and courteous; if you hold on thus *Xantip*, I hope that we shall neuer fall out.

Xant. I hope that I shall not onely continue, but increase in doing my duty both to God and you.

Ezer. And then I make no doubt but my loue shall be more & more extended vnto thee: come and sit down heere, & tell me, where hast thou been?

Xant. If it shall please you husband. I haue bin much troubled in my mind since I went forth, for the fears that haue beene but vaine.

Ezer. And I haue beene much quieted and comforted in my mind, wife, since thy comming in, for the peace which I hope shall be betweene vs: but proceed and say on.

Xant.

Xan. As I was comming home, I spied a solitary place, which I went vnto, and there powred forth my complaints to the Lord, praying his Maiesty for pardon of my disobedience towards you, and all my abusing of you with my tongue by rayling spéeches, and that wee might more quietly liue together then we had done, for I felt such horrible gripings within me, that I thought my hart would haue burst: and then came the trifling occasions of my falling out into my mind, which made such horible broiles and hurly-burly betwéene vs, the which at the first I might haue stopt with a patient word, but sinfull wretch that I was, I rather opened a fountaine, by my railing tongue. And thus as I was bewailing my miserable estate, and thinking what a hell it was, for man & wife to be at ods, there comes by Master T. who séeing me all alone, asked mee what I did so solitary. I could scarce speak to him for wéeping. Ye often asked me what I ailed, saying merrily it was more strange to sée me

me weepe then fight, and further aſkt if we had falne out, (now I had got the foyle:) I told him no, we were not falne out, but I was much grieued that wee could kéepe no more in, at which words he wondred, and yet reioyced to ſée me mourne. And when he perceiued that I was much afflicted in ſpirit for my offences, he comforted mee with theſe and ſuch like words, ſaying: Bleſſed ars they that mourne, for they ſhall be comforted. Bleſſed are they that goe on their way weeping, for they ſhall returne, and bring their ſheaus with them. And applyed vnto me the ſwéet promiſes of God in Chriſt Jeſus, ſaying, Chriſt ſaith: come vnto me ye that are thirſty; and buy of mee wine without ſiluer. And againe: If any man ſin, we haue an aduocate with the Father, Chriſt Ieſus the righteous. And when I cryed, I haue ſinned againſt my huſband, and more againſt God, what ſhall I doe: what ſhall I do: he would bid me poſſeſſe my ſoule in patience, and beléeue in the Lord Jeſus, and take hold of his mercies

Faith; and then, though my sins were as redde as scarlet, they should bee as white as woll & that the Lord toke no pleasure in the destruction of sinners; but if they would turne from their euill wayes vnto him, and continue in well doing vnto the end, they should vndoubtedly be saued. And when he had somewhat pacified my wounded spirit, hee perswaded me to goe with him to a Sermon. I pansed a little, but at last went with him, in a blessed howre I thanke my God: for I reaped more profit and comfort thereat, then euer I did at any before.

Abig. The cause, neighbour Xantip, or rather the fault I may say, hath béene in your selfe héretofore, in that you haue not gone so humbled, and with an vnfeigned desire to know, and doe your duty.

Xant. I acknowledge it to be so good neighbour Abigail, & I pray God forgiue me that, and all my other sins.

Abig. God hath promised to forgiue all that vnfeignedly repent, of whom I make no doubt, by that I haue

haue now heard from your owne mouth, that you are one.

Eul. What did the Preacher handle?

Xant. He spake of the mutuall duties of man and wife, and of both their duties towards God.

Ezer. That was most excellent doctrine for vs, wife.

Xant. Yea indéed husband, I thank God, it was most profitable, and comfortable, I wished you many a time there.

Ezer. I thanke God and our good neighbours, we haue beene well exercised heere this afternoone also: for I hope they haue done me more good then euer I thought women could haue done to man in that kind.

Xant. I thanke God also for it, and I reioice at it in my soule.

Ezer. Well wife, heere is my hand, and giue me thine, & let vs renew our couenant which we haue broken with God, and toward each other. And now let vs heere vow both before God and our good neighbours, *Abigail* and *Eulaly*,

Eulalie, through his grace to keep the same inuiolate while we liue.

Xant. Here husband, here is both my hand and my heart.

Abi. Blessed and praised be our gracious God for his exceeding mercy now shewed to you both: and I beseech his Maiesty that you may both keepe your couenant with him, and one with another while breath is in your bodies; that when it shall be his pleasure to take you hence, he may receiue your soules and bodies into his glorious kingdome.

Ezer. And blessed are you, which through Gods mercy haue bin speciall instruments to doe vs good, and I with my wife, accordingly as wee are bound, will not ceasse to praise God, and to pray to him for you, that hee would of his rich grace preserue and blesse you both, with vs and all the rest that loue the comming of our Lord Iesus Christ, to whom be all praise and thanks for euer. Amen.

FINIS.